

gauge; but how much should our gratitude to God be increased by the additional fact which he communicates in a letter to Brother Cone in these words: "The *Burman Bible*, in 4 vols., 8 vo., containing nearly 2400 pages, was completed on the 25th of December last." This we find in the last American Baptist, and present it to our readers below.

It will be found to embrace things of great interest, and exhibit the same holy energy and holy confidence in the ultimate triumph of Immanuel's Kingdom, as his preceding communications. Though it makes one shudder while reading it, to think that the power of an inferior officer in Burmah, can shut out from the people the sacred oracles, it is matter of great joy that he can not destroy the great work itself, which has been performed by Judson and his associates. The translation is accurate, and out of the reach of the Vice Roy and the King; and even if an interdict should be passed against the circulation of the Holy Book, a blessed curiosity has been excited in the minds of thousands which never can be extinguished. The thirst is unquenchable only as the desired water of life is obtained; and whatever obstruction may be raised, it can only be temporary.

But in view of the peril to which they are exposed, and the solicitude they experience, surely Christians are urgently called upon to "pray." And in view of the omnipotence of their Redeemer, who has the hearts of Kings and Vice Rovers in his hand, and "can turn them as the rivers of waters are turned," they may approach the mercy seat with strong faith and confidence. For the kingdoms of this world shall assuredly be subjected to his blessed sway. He has seemed for sometime to cast his protection round his messengers in that cruel land, and to say, "touch not mine anointed and do my prophets no harm." And O! may he still interpose the gracious interdict until the Bible shall be found in every habitation, and the emancipation of Burmah shall be proclaimed.—N. Y. Bap. Register.

AMERICAN AND FOREIGN BIBLE SOCIETY.—Extract of a letter to Rev. S. H. Cone, from Rev. A. Judson, dated Maulmein, Feb. 4, 1836, in answer to inquiries on the subject of Bible translation and distribution in Asia.

REV. AND DEAR SIR.—The *Burman Bible*, in 4 vols: 8vo., containing nearly 2400 pages, was completed on the 25th of December last. We are now printing a second edition of the Psalms, and are preparing to print a second edition of the New Testament.

In the Taling Language, the New Testament is nearly translated by a native scholar, a Christian; but it must be thoroughly examined and revised by one of our number, who is studying Taling for that purpose, before we shall venture to publish it.

In the Karen language, the New Testament is in course of translation at Tavoy, and some part of it will probably be printed as soon as we can obtain a complete list of Karen types, which we are expecting within three or four months.

As to introducing Chinese Bibles into the south-western part of the empire, I have no doubt it can be done, by two routes, from Ava and from Sadiya. But the missionaries at these stations will doubtless be collecting information on that very important point.

It is impossible to say how many Bibles could be judiciously distributed in Burmah. If the government was tolerant, I should say tens of thousands; whether they could or would be read immediately or not. But one word from the Viceroy of Rangoon would close that port against our Bibles and tracts; and that port is the key to the whole country; so that we are obliged to proceed prudently. Or, if we had a printing establishment in the country, the importation of paper, and even the operation of the press itself, could be prohibited with the same ease.

But we must all go forward, preaching the gospel, and distributing Bibles and tracts in every possible way, and in every language under heaven. If one door is shut, we must push in at another. Victory, we are sure, will be ours at last.

I rejoice in the assurance of your prayers, and to every friend of the Savior. I would say, "Brother pray for us." May the Lord Jesus Christ be with thy spirit.

A. Judson.

"Our brother," shudders that the power of an inferior officer, in Burmah, can shut out from the people the sacred oracles. This is very Christian at least. And it would not only be Christian, but very natural in him to "shudder that the power of" professed Christians, in the United States, can and does "shut out from" hundreds of thousands of "the people, the sacred oracles." Possibly he does shudder at this state of things at home. If so, when and where has he told it?

We ask him, seriously, whether as a "Christian" he does not feel "called upon to pray, and approach the mercy seat with strong faith and confidence, until the Bible shall be found in every (American) habitation, and the emancipation of (more than two millions of his enthralled fellow countrymen) shall be proclaimed? If he already has such feelings or thoughts, why not speak out? If he has not, let him cast about and find from what source he derives his sympathy for the oppressed of other countries. Can it come from the teaching of the Holy Spirit which is no "respecter of persons?" Impossible! And what must be the resort of the heathen who should dis-
cuss of first all the while he is so zealously engaged in their good, he entirely overlooks his own? Is he, having, perishing fellow countrymen? Will they not with all propriety say to him, "Thou unattractive hypocrite, first provide for thine own—first feed the starving souls of thine own brethren."—Ed. Tel.

From the Religious Herald.

BURMAN MISSION.

Extract of a letter from Rev. J. Lewis Shuck, missionary to China, dated Ship Loure, off Tenasserim, March 4, 1836.

We arrived at Amherst in Burmah, on the 20th of February. That part of the coast of Burmah that we saw, presented a rugged, broken, and romantic appearance. Particularly did the roaring of the snow capped surfs as it furiously beat against the adjacent shores, add wildness to the scenery. The thought, however, that the land on which we gazed was *Burmah* awakened associations of thoughts almost entirely unknown before. The proud Pagodas that we saw rearing their insulting heads towards the throne of the Eternal, mingled with pity for the deluded idolater who continually bows at the shrine of these senseless piles. In the afternoon of the same day that we arrived at Amherst, we all went ashore, and visited the grave of Mrs. Judson. The humble monument of this godly devoted heroine, stands on a beautifully level spot, within a few rods of the beach, under the wide-spreading and richly-clad branches of the Hopia tree. By the side of its "fond mother," and within the same bamboo inclosure, lie the remains of the little "tender-hearted, affectionate and darling Maria." The emotions that thrilled our bosoms while standing around the tomb of this untiring friend of the perishing heathen, can be better imagined than described.

Notwithstanding so much has been reiterated with regard to the virtues of brother Judson, yet I confess that his unostentatious piety, humility, and meekness, his warm brotherly affection, and entire devotedness to his work, far surpassed everything I had previously formed of him. He has been longer in the field of Missions than any American of any denomination, viz: 23 years. At present, he enjoys pretty good health, and is nearly 48 years of age, although he does not look so old as he really is. His present wife is a noble woman in appearance and spirit.—She is 30 years of age, and has a sweet little daughter just 3 months old. On Sabbath, I attended native worship, and heard brother J., preach in Burmese. Although I understood not a word that was uttered, yet the apparent earnestness and fluency of the preacher, and the manifest anxiety depicted on the countenances of the attentive hearers, aroused within me feelings of peculiar satisfaction, and my heart was lifted in devout gratitude to God for what my eyes beheld, my ears heard, and my heart felt.

In nothing, however, was I more deeply interested during my stay in Maulmein, than in the printing establishment, which is there in successful operation. I visited it once or twice every day with fresh and singular delight, and could hardly realize the fact, that such an establishment, on which I gazed with admiration, could really be in the midst of those benighted and idolatrous millions. The building is spacious, built of brick, in the shape of an L, two stories high, and plastered and white-washed inside and out. The first apartment you generally enter on the lower floor is used for the composing room, mission library, and also for the deposit of those publications intended for immediate distribution in Maulmein. The next room contains all the cases and types regularly arranged; the next is the place for wetting down paper, and in the next stand the printing presses, rapidly issuing those leaves that are for the healing of the surrounding nations; and in the last two rooms in the lower story are stowed the paper, ink, &c. &c., ready for use. The first room you enter on the upper floor is quite large, and in it are kept all those publications just issued from the press, and ready for binding; the next, which also is large, is the bindery, with its various departments; and the last is the room in which all the ready bound publications are kept. There are four patent printing presses. One of them, I observed, was "presented by E. Loomis," and another by the "Oliver-Street Missionary Society, New-York." The patent power press, which they are now setting up, under the direction of a machinist who came out with it in the *Louvre*, for the purpose, will be equal, if not more, to the four already in operation. The establishment employs twenty hands all natives. The new power press will augment the number of workmen considerably. The natives soon learn the different branches of the office, and the American printers superintend the whole concern; and what time they have left, is usefully employed in itinerating among the natives, schools, English preaching, &c. &c. They have written regulations for the workmen to observe, and keep none in the establishment who will not comply with them.—These rules are written in Burmese, and posted up in the composing-room, where the workmen (most of them being Christians) every morning attend to reading the Scriptures and prayer before commencing work. A list of all the publications that are issued, is printed monthly and sent to all the stations in the Empire.

The call for men to preach the gospel to the heathen, is, perhaps, louder at present than at any previous time since the commencement of modern missions. This arises mainly from the fact, that dictionaries, grammars, and other elementary works are prepared, the Bible is translated, tracts are written, and all things are ready and waiting for Missionaries to come and to lay hold and go at once to work. Shall this call, supported by the last command of our ascended Savior, be slighted, and the degraded millions of idolaters who swarm our earth, be left to perish in their sins and in their blood? Will not Virginia Baptists give ear to the call, and forthwith send out detachments of their sons and daughters to erect the

standard of the cross in those darkened realms where

"The heathen in his blindness,
Bows down to wood and stone."

What I had already seen of the wretchedness and consummate ignorance of heathenism, has caused me, although far from friends, and home, and native country, to rejoice in the step I have taken; and I cannot divest myself of the hope that continually flits across my fancy, of soon greeting, as fellow-laborers among the gentiles, some devoted spirits from the bosom of the churches of my native State.

THE TELEGRAPH.

BRANDON, WEDNESDAY, OCT. 19, 1836.

MARIA MONK.—William L. Stone, editor of the New York Commercial Advertiser and Spectator, fills seven columns of his papers, in fine type, with a description of a late visit to the Hotel Dieu, Convent, described by Maria Monk in her "Awful Disclosures," and come to the following conclusion:

"Thus ended this examination, in which we were most actively engaged for about three hours. The result is the most thorough conviction, that Maria Monk is an arrant impostor—that she never was a nun, and was never within the walls of the cloister of the Hotel Dieu—and consequently, that her disclosures are wholly and unequivocally, from beginning to end, untrue—either the vagaries of a demented brain, or a series of calumnies unequalled in the depravity of their invention, and unsurpassed in their enormity."

W. C. Brownlee, one of the editors of the Protestant Vindicator, has addressed a letter to the public, in reply, of which the following is an extract:

"We deliberately say, that after examining Maria Monk's case, at the first, for at least six months, we could not help yielding our belief to the overwhelming evidence. We do honestly believe all Maria Monk's statements, and all of Scipio de Ricci's disclosures; and all the 'awful disclosures' made by our Protestant forefathers, the Reformers, who broke up these haunts of pollution and murder, in the sixteenth century. Mr. Stone's exposition is an able and well written article. It is calculated for popular effect. But we deliberately and calmly declare that it has not in one point, shaken our belief in the Nun's disclosures. We were present at Mr. S.'s interview with 'the nuns.' And the result of that we shall give in the Vindicator. His whole department on that occasion, and that of the nuns, has confirmed our perfect belief, that the Colonel is utterly wrong. We publicly declare our unshaken belief that Mr. Stone was completely imposed upon, by the *Jehuits* of Montreal and his guides, the nuns. They have played off a successful HOAX upon him. It will be shown in the Vindicator in due time, that he saw but a small portion of that immense building; that he did not examine at all, that part of it which Maria Monk mainly describes.—This will be done by an able hand."

We shall put the public in mind of one single chain of facts. The Hotel Dieu Nunnery has one vast pile of buildings in front, about 468 feet long; then there are three wings running back, at least 324 feet deep. Two of these are three stories above ground; and including the cells and cellars, they are at least one story below ground. Now, the chambers, except the chapels, and a few halls, are in the nunnery, as in all other nunneries, very small.

Now, then, only think how many apartments there must be, in all those four huge piles of building from their cells to their garrets, throughout their FOUR stories! What man in his sober senses, can venture to say that he can visit and FULLY EXPLORE all these in less than THREE HOURS! It would take days and weeks to explore the whole. Yet Mr. Stone gravely affects to tell the public, that he did examine the whole of it in about THREE HOURS; and not only so; remember that the Colonel was encumbered by females with him. For, with all the attention which he behaved as a gallant husband and gentleman, to pay to the ladies as he conducted them along, he affects to tell us that he examined the four vast buildings of four stories in about three hours! We repeat it,—Mr. Stone has been completely imposed upon. And we do most deliberately pronounce in print, what we said to the Colonel's face, that his description of the Hotel Dieu Nunnery is a perfect HOAX! And ere long he and the public who choose to see—will see it. We beg public attention to the expositions in the American Protestant Vindicator."

It is a mark of candor in Brownlee to give Stone credit for writing well and ably.—However well and ably the article is written, it appeared to us, on reading it over, that about two-thirds of his building is portico, and that it does him no credit, either as a Protestant or a Christian.

We give the above instead of another of the series on one side of this subject, commenced last week, as we feel in duty bound, if we give one side to give the other also, and we cannot give all that is said on both sides. Our readers shall be acquainted with the general facts as they are developed from time to time. Whether Maria Monk's book is true or false, Popery is the same; yet there ought to be no wrong stories told even about the kingdom of Satan itself. If Maria Monk is an impostor, let her be exposed. If William L. Stone is a dupe or a cat's paw of Jesuitism, let us know it.

THE CONTRAST.—The late "turn-out" of the girls at Lowell, turns out to be rather a serious affair with the manufacturers. Between two and three thousand have left, in consequence of which several of the mills have stopped,—others are nearly empty. The girls say that they entered the manufactories with the understanding that the price of their board was a part of the contract, as much as the price of their labor, and therefore contend that the former should not be raised without the latter.

Whether their course is justifiable or unjustifiable—which would depend on the facts in relation to the contract—we discover in the affair the contrast between the condition of northern laborers and southern slaves. The supporters of slavery, at the north as well as the south, have not unfrequently asserted, as stoutly as though they were conscious of speaking the truth, that the condition of the slaves on the southern plantations is 'enviable, compared with that of the laborers in northern manufactories. A few grains of common sense, with a small stock of facts on the subject, must always have enabled any one, disposed to do it, to repel the libelous comparison. The citation of this affair at Lowell will, in future, be sufficient to put to confusion all those who reiterate the slander. What is the true difference? It would take a volume to show it. It will be sufficient here to glance at one or two points.

The girls at Lowell feeling themselves wronged out of twelve and a half cents a week, have the power to shut down the gates and stop the cotton mills at once, and it is only styled a harmless "turn-out." Now look at the condition of the slaves.—Females or males, young or old, though they be wronged and robbed, not of twelve and a half cents a week merely, but of all their earnings save a scanty living—of home—of friends—of husbands, wives, lovers, parents, children, brothers, sisters, the Bible, every earthly good, and all this all their lives, yet they have no redress. If for all unutterable abuse, robbery and wrong they refuse to labor, with a view to obtain redress, it is styled an "insurrection," and they are slaughtered like dumb beasts.—They have no remedy whatever.

Again, the girls in Lowell are not only at liberty to leave their employers when abused, but they are at liberty to cultivate their minds and their morals, with letters and books. Not so with the slaves. In many of the slave States they are, and in all they may be, constitutionally prohibited reading or writing either written or printed characters. Again, the girls at Lowell have protection for their persons and their virtue against lawless, lustful violence; moreover, they give or withhold, at pleasure, the hand in marriage, and as many of them as choose to avail themselves of the benefits and blessings of this institution so vital to the perpetuity of wholesome society, are defended in it against encroachment. How different the case of, not only two or three thousands but, a million of females at the south.—When the lustful owner, the brutal son, or savage overseer approaches, they must submit. If they raise a hand in defence they are felled to the earth—and for the second attempt at defence they may be butchered with impunity! Whether they are unmarried or married, it is the same. Marriage among them is but a mockery. It is of no validity, is unknown in law. They may be torn from brothers and sisters, from lovers and husbands, at the caprice or cupidity of the tyrants who lord it over them.

What has been said is only the beginning of what might be protracted to almost any length, showing the contrast. But this may suffice for the present.

HOW TO "MAKE THE THING GO."—A beloved brother, in a letter, postage paid, ordering the Telegraph to ten new subscribers, says: "I had hoped to forward this before, but labored in vain to get them started here to take hold of it. Finally I started out last Saturday and found it not difficult at all to make the thing go." Now the secret of this brother's success is, he started out himself, and went about the work. And then he found no difficulty.

We now recollect that our traveling agent went to a minister last winter and asked him what could probably be done, in his church and society for the Telegraph.—The reply was that he thought much more could not be done—they were now taking about a dozen copies. At the agent's suggestion, however, he "started out" with him, and they found no difficulty in about doubling the number before night. How many of our brethren, who for themselves set quite as high an estimate on the Telegraph as it merits, will "start out" some Saturday, or some other day, and make an effort? Those who will undertake it, are cited to the terms both for themselves and others.

THE WORK GOES FORWARD.—A Franklin County Anti-Slavery Society, auxiliary to the Vermont Society, was organized at Fairfield on the 6th instant. From the preamble, constitution and resolutions adopted, we discover that the Society is based on the only tenable ground—that of considering and treating slavery as a *sin* to be immediately repented of and abolished. Many of the best heads and hearts in the

County took hold, and have made a noble beginning? How long and how far shall Rutland County be behind?

For the Telegraph.
What shall Vermont, do with her deposits of one million of dollars of the surplus revenue?
Mr. Editor, sir:

In my last, I endeavored to show the probable amount of the surplus to which this State is entitled, with a promise to notice, this week, some of the plans suggested for its application.

We will now suppose, for the sake of stating the case, [though the fact is exactly the reverse, as will presently be made to appear,] that the above \$1,000,000 were a free and voluntary gift on the part of the General Government to the States—that it belonged to us unconditionally; and we expected to receive future dividends as the revenue in the Treasury of the United States continued to accumulate. Under these circumstances, to what object would sound policy direct the application of this large amount of surplus funds?

Some have proposed Internal Improvements.

Now I am aware, sir, that the terms 'Canal,' 'Rail Road,' 'Locomotive,' &c., among the present "go-ahead" generation sound popular. They seem to be doing things on a magnificent scale, and are said to be truly "worthy of the age." And we most cheerfully admit too, that where the circumstances—extent of country; fertility of soil; density of population; increasing travel; amount of business—the connexion of important points, such as cities or large markets—the sea-board with the interior lakes, &c. justify the construction of such works; they are not only highly useful to community, but profitable to the stockholders. But it is equally true—equally apparent to every one who has examined the subject, that where these circumstances do not exist; a project of this description requiring an extravagant expenditure of large sums of money; with no prospect of an adequate or profitable return; or of benefiting the State or the nation, would be a mere chimera of the brain—so visionary, that no prudent man would ever think of throwing away on it a single dollar of his earnings.

Is evidence of this required? We have only to look abroad in our own State—as it were among our neighbors, and at our very doors, and we shall be satisfied. What has become (I speak with deference,) of the thousand and one projects for Canals and Rail Roads on the East and West side of the Mountains, for the last fifteen years?—Where the chartered companies and the investment of stock? What one among them has the remotest prospect of ever being constructed or even commenced? I know there is one in contemplation from a certain point in Rutland County to Whitehall. I know the subscription books have been opened in a certain village in this County, at favorable times, on notice, when courts were in session. I know too, that great and laudable exertions for four or five years have been made—public meetings held, and committees sent to the cities, supplied with statistical information, to induce capitalists to subscribe. And what let me ask, has been the result? What amount of stock has been invested? Have the sound practical farmers living on and near the route, or any other contemplated route in the state, who are most to be benefited and whose real estates are to be enhanced in value, considered it a safe investment? How much have they subscribed?

Far be it from me to throw the least obstacle in the way of projected works of internal improvements, certainly of the one last mentioned. When properly located, I am in their favor, and hope they will succeed. The zeal of those engaged is commendable; and with them I trust I feel a proper degree of patriotic pride in contemplating those splendid and gigantic works of improvement in many parts of our country—confering as they do, lasting benefits on the nation and its people. But it must, at the same time, be self-evident to every reflecting mind, that where, from the situation in which Providence has placed a certain section of country, men of prudence and foresight, sharp-eyed capitalists and speculators, will not entrust a dollar of their capital on such works—that in such a place the money belonging to the state is not safe.

The people have a deep interest at stake, which they will not soon, nor easily lose sight of; in the question, whether they will, when called on, squander and throw away their tens and hundreds of thousands of dollars on projects, where the most prudent farmer and the greatest sharper for gain would neither of them trust a cent. The idea is too visionary—too preposterous to merit a moment's consideration. If companies continue to apply to the legislature for charters, let them be granted as they have been. They cost us nothing, so long as the State, having the interests of the people in view, does not subscribe for the stock.

As an additional reason we might here suggest, that a Canal or Rail-road must, from the nature of the case, be too partial in the benefits it confers, to deserve an application of the money belonging to the whole people collectively. A work of this description on the East side of the Mountains would be nearly worthless to the people on the West side, and vice versa. So a

Rail-way or Canal located any where would be much more beneficial to those in its immediate vicinity, than to those living so remote as not only to render it useless to them, but their estates at the same time would not in the least degree be affected by the enhanced value of property located near the route of such improvement; yet each would contribute precisely the same amount in proportion to their means to its construction. We do not say that the last named reason should govern in all cases; but it certainly should govern where, from peculiar location, such works are destitute of the general advantages before alluded to.

But it is useless to pursue this enquiry further. The fact is, *this money does not belong to the State.* She is not entitled to a cent of it. If an individual, for instance, calls at a bank and pays \$100, taking from the Cashier a certificate of deposit for the same,—to whom does the money belong?—to the bank who has issued the certificate engaging to repay the money when called for? or to the person holding the certificate? So it is precisely, in relation to the four equal installments to be deposited by the General Government with the States. The several States are mere depositaries of the public money for safe keeping, and when deposited will be equally liable as the deposit banks now are, for the repayment of the same when called for, on receiving 30 days notice for the repayment of every twenty thousand dollars exceeding ten thousand. The act itself, is called an "Act to regulate the deposits of the public money," not to give them to the State; and as the thirteenth section is short, and in point, I trust you will oblige me by its publication. I have taken the liberty to emphasize the words making the States liable.

"Sec. 13. And be it further enacted, That the money which shall be in the Treasury of the United States on the first day of January, 1837, reserving the sum of five millions of dollars, shall be deposited with such of the several States, in proportion to their respective representations in the Senate and House of Representatives of the United States, as shall by law authorize their Treasurer or other competent authorities to receive the same on the terms hereinafter specified; and the Secretary of the Treasury shall deliver the same to such Treasurer or other competent authorities, on receiving certificates of deposit therefor, signed by such competent authorities, in such form as may be prescribed by the Secretary aforesaid, which certificates shall express the usual and legal obligations of common depositaries of the public money, for the safe keeping and repayment thereof, and shall pledge the faith of the States receiving the same, to pay the said moneys and every part thereof, from time to time whenever the same shall be required by the Secretary of the Treasury, for the purpose of defraying any wants of the public Treasury beyond the amount of the five millions aforesaid." The following is the last proviso.

"That when said money or any part thereof shall be wanted by said Secretary to meet appropriations made by law, the same shall be called for in rateable proportions, within one year as nearly as conveniently may be, from the different States with which the same is deposited, and shall not be called for in sums exceeding \$10,000, from any one State, in any one month, without previous notice of 30 days for every additional sum of \$20,000, which may be required."

In addition to this, the Secretary of the Treasury requires the following certificate and pledge from the Treasurer or competent authority of each State receiving the public money. "Now therefore, be it known, that I do hereby certify, that the said sum of dollars and cents has been deposited by the Secretary of the Treasury with the State of Vermont, and that for the safe keeping and repayment of the same to the United States, the STATE OF VERMONT IS LEGALLY BOUND AND ITS FAITH IS SOLEMNLY PLEDGED. And in pursuance of the authority of the act of the Legislature, for and in behalf of said State I hereby affix my signature and seal in testimony of the premises and of the faith of said State to pay the said money so deposited and every part thereof, from time to time whenever the same shall be required by the Secretary of the Treasury," according to the above 13th section.

We will close in our next, after a few additional remarks on the liability of the States, by noticing several objects which, to us, seem more deserving an application of the surplus funds than any of the preceding.

A. VERMONT.

ANTI-SLAVERY.

For the Telegraph.

Mr. Editor:—I have just returned from a visiting excursion to western New York. I found abolitionists every where, and the cause of human rights rapidly advancing.

At Medina I attended the monthly concert for the oppressed, and addressed a very respectable audience. Rev. Mr. Mead, the Presbyterian minister of the place, a very excellent and talented man, gives his prayers and his influence to this cause. And I was informed, that there were in that place and region many decided abolitionists who cherish a deep and lively interest in the welfare of our enslaved countrymen.

The following Sabbath I spent at Middlebury, Genesee County. The Baptist brethren have a flourishing literary institution in the village, under the direction of the Rev. Mr. Elliot, who is principal. Mr. Elliot is also pastor of the Baptist church, in that place. I was much pleased with this servant of God, a very affec-